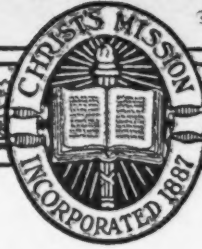


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# THE CONVERTED CATHOLIC MAGAZINE

— . . . —  
**REAL RELIGIOUS FREEDOM**

**WAR AS AN INSTRUMENT  
OF VATICAN POLICY**

**FROM MONASTERY TO CHRIST**

**WILL THE VATICAN AND THE  
KREMLIN COME TO TERMS?**

**JESUIT GEOPOLITICS**  
— . . . —

**May, 1945**

**220 WEST 48TH ST.  
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# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxi:32.

Editor-in-Chief: L. H. LEHMANN

Associate Editor: J. J. MURPHY

Contributors:

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.,  
REV. A. MALINVERNI, D.D., REV. P. J. WHELAN,  
REV. JOSEPH ZACCHELLO

Vol. 6 (New Series)

MAY, 1945

No. 5

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# The Converted Catholic Magazine

*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. 6 (New Series)

MAY, 1945

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## THE VATICAN AS A FOMENTER OF WAR

**A**MERICANS are being fed with false propaganda that the Pope is an ardent advocate of peace. They are even being led to believe that he is a staunch defender of democracy—at least that he has been at long last converted to the defense of democratic ideals. The irony of the matter is that, while gullible American Protestants are swallowing this propaganda, hook, line and sinker, the people in Catholic countries of Europe, free now for the first time in a decade to express their true minds, are not mincing words in their bitter accusations against the Vatican and its hierarchy for their reactionary and pro-Axis activities. Only Catholics who have suffered in countries dominated by the Catholic church are truly anti-Clerical and understand its policy.

In order to cover up its disastrous alliance with the Axis dictators in the heyday of their triumphs, the Vatican is now trying to convince Americans that its true policy involves no preference for any particular form of government, that, in the words of the late Pope Pius XI, it would ally itself "with

the devil himself," if it serves the welfare of the Catholic church. Replying to the syndicated columnist Edgar Ansel Mowrer's charges that the Vatican has favored Fascism and failed to support democracy, the Jesuit Father Charles T. Conroy, of Westbaden College, Indiana, declared (*N. Y. Post*, January 30, 1945):

"The truth is that the Vatican is not primarily interested in forms of government as such . . . It is possible for a government to be a benevolent monarchy, even, perhaps, a benevolent dictatorship . . . The Vatican is not so much interested in the form in which the government holds its power, but it is tremendously interested in the way that power is exercised."

This is the true, and shamefully unethical teaching of the Roman Catholic church—a subtle restatement of the old Jesuit principle that the end justifies the means. The Catholic church will bless and ally itself with any kind of powerful government, as long as it uses its power to support the political aims of the Catholic church. For this reason it entered into solemn agreements with the ruthless regimes of Mussolini, Hitler and Hirohito. And these agree-

ments still remain in force on this first day of April, 1945, when the three big bloody dictatorships are going down in utter defeat, condemned and repudiated by all the decent-minded nations of the world. If the Papacy now begins to show favor to democratic countries, it will be merely because it hopes to use the growing power of these countries in its favor.

\* \* \*

POPE'S TODAY, although they are sovereigns in their own right with a token army at their disposal, do not lead soldiers in battle as they did of old. Yet the Pope's diplomats and representatives are mixed up in all the intrigues of war among the nations. In some countries, such as Germany, France, Spain, Italy, the Pope's nuncio is the "dean,"—the leader and highest ranking member—of the entire diplomatic corps. Any good European history will prove how much these Papal statesmen have had to do with the fomenting of wars in the past. Count Carlo Sforza, formerly Foreign Minister of Italy, gives authoritative information concerning the Vatican's part in bringing on World War I, in his book, *Contemporary Italy*.

It is difficult to get Americans to believe that a so-called Christian church would actually foment war and its terrible consequences as part of its policy. That is because Protestantism has taken religion out of politics and developed exclusively its purely spiritual aspect. To the church of Rome, the slaughter and even torture of individuals by war and Inquisition may be a necessary and laudable act—if necessary to safeguard

the Catholic people from contact with "heretics," or to preserve and enhance the power of the church as a whole. This was re-stated, for instance, in the Jesuit magazine *The Catholic Mind* of last January in a defense of the Catholic church's cruel laws against the Jews, and holds good also of its attitude toward Protestants. It declared:

**"Full freedom to non-believers must be restricted when their activities interfere with Catholic worship or tend in some degree to contaminate Catholic truth."**

War with its suffering is a small matter in the eyes of the Catholic church compared to the danger of losing its undisputed control over the Christian world. It fanatically believes in its mission from God to be the sole religious teacher and guide of all men. It professes to regard all worldly happenings "*sub specie aeternitatis*," ("under the aspect of eternity") and the death of one or a million "heretics" who would imperil its eternal mission is not only excusable but a necessary and worthy part of its duties on earth. But having a mere token force of soldiers at the Vatican, the Catholic church must use the armies of governments in alliance with it to do the killing. Pope Leo XIII insisted with the late German Kaiser that "Germany must become the *sword of the Catholic church*." The Kaiser failed in this, but Hitler twenty-five years after him very nearly succeeded. It was the Vatican that made possible the militarization of Germany toward the end of the last century. And it was the Vatican, as Count Sforza tells us, who gave its blessing to the first World War that was touched off at Sarajevo.

Americans should remember these things when the Pope of Rome is glamorized in their controlled press as the personification of peace and democracy.

miserable political compromise, the leaders of Britain and the United States have allowed themselves to force favors for the Vatican from the outraged Emperor of the Ethiopians.

### SHAMEFUL COMPROMISE

DESPITE the Vatican's shameful part in assisting Mussolini's rape of Ethiopia, pressure has been brought to bear on Emperor Haile Selassie to permit Roman Catholic missionaries to operate in Ethiopia. A dispatch from Rome to the New York Times of February 24, reported that three Roman Catholic Ethiopian priests had left for Ethiopia that week, and fifteen more were soon to follow. The dispatch indicated that the arrangement had been made during the recent talks of Emperor Haile Selassie with President Roosevelt and Prime Minister Churchill after the Crimea Conference. Roman Catholic Bishop David Matthew has also been sent from England as Papal representative to Ethiopia to arrange the compromise.

Mussolini's ruthless conquest of helpless Ethiopia was hailed by high-ranking officials of the Roman Catholic church like Cardinal Schuster of Milan as a "triumph of the cross of Christ," and a "holy crusade" to bring the Ethiopians into the Roman Catholic church. Ethiopia's Coptic Patriarch Mathias was brought to Rome in chains and imprisoned without a word of protest from the Pope. Inquisition methods of persecution were used to "convert" Ethiopians to Roman Catholicism. And now, for the benefit of some

### JESUIT GEOPOLITICS

ALARMING REPORTS have come to us from Army officers concerning the lectures on *Geopolitics* given to members of the Command Officers' Training School near Fort Leavenworth, Kansas, by the Jesuit Father Edmund A. Walsh, head of the Jesuit School for Foreign Service at Georgetown University.

The Command Officers' Training School is the highest-ranking institution—a kind of "finishing school"—for officers of the U. S. Army, and it graduates 1,000 members every 10 weeks, or an average of 5,000 a year. To each class the above Jesuit Father Walsh gives a course of *Geopolitics* which follows the views of Karl Haushofer, the famous Catholic professor of the University of Munich who gave Hitler his grandiose ideas of world conquest. Jesuit Geopolitician Walsh stresses to our choice Army officers Haushofer's pet principle that "*Who rules east Europe commands the Heartland; who rules the Heartland commands the World-Island; who rules the World-Island commands the world.*"<sup>1</sup>

<sup>1</sup>See *An Essay on Geopolitics* by Edmund A. Walsh, S. J., Regent, School of Foreign Service of Georgetown University. Part of *Syllabus for two Courses of Study on the Political Economy of Total War.*



Soviet Russia has now overrun all of Eastern Europe, to the very gates of Berlin and Vienna, and Jesuit Walsh is convinced that England and America made a tragic mistake in allowing and aiding this Russian victory. His classes of U. S. Army officers are intelligent enough to understand what this means militarily, but not perhaps sufficiently politically-minded to realize fully the consequences of it.

The plain implication of this Jesuit's teaching is that Germany should have been allowed to control this "Heartland" and that another war will have to be fought—by Britain and America—to wrest it from Russian control. The Vatican's policy, ever since it supported Bismarck's militarization of Germany in 1887, has been to help a centralized, militarist Germany control Central and Eastern Europe and establish itself as "*the sword of the Catholic church*" and the protector of a revived Holy Roman Empire of the German Nation against invasion of Europe by Russia. Hitler's armies came within an ace of accomplishing this for the Catholic church. This same Jesuit Edmund Walsh was reported in the *New York Times* of February 17, 1940, as declaring that "*he had heard Adolf Hitler say that the Holy Roman Empire, which was a Germanic Empire, must be reestablished.*"

Father Walsh's uncompromising hatred of everything Russian is well known. It was he who blocked a possible rapprochement between the Kremlin and the Vatican in 1922, when he was sent to Moscow as the Pope's pleni-

potentiary in an effort to negotiate a Vatican-Kremlin concordat.<sup>2</sup> According to Louis Fischer (*The Soviets in World Affairs*, p. 524) "*these negotiations proved abortive as a result of the strategy of Walsh.*"

This Jesuit strategist has been teaching Haushofer's pro-Nazi *Geopolitics* to U. S. Army officers for many years. Here is a sample of one of his lectures as stenographically reported in the *New York Post* of October 9, 1943:

"The major problem today is to beat the Russians to Berlin . . . The breakdown of Czardom has brought to the world 25 years of disturbance of the equilibrium . . . Russia in reconquering its Eastern European territories, assures its domination of the World Heartland and is therefore in a position to dominate the world."



### LEST WE FORGET

Concern for the political liberty of peoples sounds strange in the mouth of the Vatican which has condemned and fought democracy in every country in Europe throughout the last century. When the Habsburg emperor of Austria held Poles, Czechs, Slovaks, Croats and other peoples in utter subjection, the Vatican worked so closely with him that it gave him the power to veto the nomination of any candidate for the Papacy that he disapproved. Spain, Portugal, Albania, Tyrol, Ethiopia and other countries were stripped of all political liberty during the reign of Pope Pius XI without a word of protest from his lips, because the Roman system stood to profit by their subjugation to Catholic dictators.

<sup>2</sup> See *The Converted Catholic Magazine* for June, 1942 pp. 151-2.



## WILL THE VATICAN AND THE KREMLIN COME TO TERMS?

TO COVER UP the Vatican's alliance with the Axis dictators, Catholic spokesmen are harking back to the saying of the late Pope Pius XI, that he would make a deal "with the devil himself" if it served his purpose. They are using this today to explain in advance to the Catholics of America the possibility of the Pope entering into some sort of temporary agreement with Stalin—whom they have been painting for years as the very devil incarnate, and with whom the Vatican has definitely forbidden anyone to cooperate "in any undertaking whatsoever." Yet before Communism came on the scene, the Vatican found no difficulty in entering into political agreements with the Russian czars, notorious for their inhuman cruelty and oppression of the people.

But in 1929, the Vatican threw in its lot with Fascism and definitely committed itself and the Catholic countries of Europe to war against Russian Communism. As early as 1925, Pope Pius XI, peering into the future in his infallible way, saw visions of a world triumph for Fascism. Anxious to join the winners, especially in a war against liberalism and democracy, he placed the vast resources of Roman Catholicism at the disposal of Fascism and vied with Hitler in spitting fire at the 'Red Dragon.' He openly declared ideological war on the Soviets and called for a crusade against "atheistic Communism." His Jesuit agents in America laid it down that "every Christian would have to be a conscientious objector to a war in which the United States would be an ally of Russia," and even be willing to be "executed" rather than take part in such a war.

On March 19, 1937, Pius XI issued his 'infallible' encyclical on Communism, in which he defined in absolute terms, and with all the authority and solemnity of his office, the burning moral questions whether Communism is *essentially* evil and whether anyone is allowed to have dealings with a Communist government. He unequivocally declared:

**"Communism is intrinsically evil and no one who would save Christian civilization will cooperate with it in any undertaking whatsoever."**

On the basis of this 'inspired' teaching of a Roman Pontiff using his full prerogatives to define a question of morals, Catholics in the United States and in every other country of the world bent every effort to prevent their native lands from giving diplomatic recognition to Russia. Even as late as January, 1945, when Chile proposed to recognize Russia and exchange envoys, the Roman hierarchy of that country furiously attacked the President and the cabinet, citing the above-quoted words of Pius XI that declared any such cooperation with Communistic Russia flagrantly immoral.

Of late a change in Vatican policy toward Soviet Russia has been under consideration. The background of this radical change is as follows:

When Nazi defeat first appeared inevitable, flustered Pope Pius XII at once attempted to save the day for Germany by pleading repeatedly for a 'negotiated peace.' This would have preserved the essence of German militarism and left the door open to a third World War that would decimate Russia. When these hopes faded after

Casablanca, Pius XII, with the same purpose in mind, modified his tactics and began a series of pleas for mercy toward defeated Germany and a 'soft peace.' Meanwhile, he hoped as the Nazis did, that the 'Big Three' powers would split wide open, giving Germany the hoped-for opportunity to negotiate a favorable peace that would save its basic war industries and the essence of Fascism in Catholic Spain, Portugal and Argentina. This is why Pius XII continued to ignore the new religious freedom in Russia and silenced Father Orlemanski for accepting Stalin's advances toward an understanding with the Vatican.

The Crimea Conference of February, 1945, shattered the last desperate hopes of the papacy to save the structure of German militarism. The Vatican diplomats took another look at their cards and decided that it *might* be better to reshuffle them before it was too late.

As this is being written Catholic politician, Edward J. Flynn, Tammany Boss of the Bronx in New York City, has just left Moscow where he acted as intermediary between the Vatican and Russia in an effort to establish diplomatic relations between them. At present he is conducting super-secret conferences with Pius XII at the Vatican. This much is known despite Allied censorship which the Vatican is using to hush-hush its possible change of moral attitude toward Russia. As an undemocratic institution, the Roman Catholic church wants the masses of its followers to know nothing of what is happening, unless and until it is a *fait accompli*, all cut and dried.

Moral principles are the least of the Vatican's worries. They are never allowed to interfere with a slick political deal. The fact that the Pope has infallibly forbidden all cooperation with



EDWARD J. ('PAVING BLOCKS')  
FLYNN

President Roosevelt's personal negotiator  
between the Vatican and the Kremlin.

... Will the Jesuit foxes trap the  
Russian bear?

Soviet Russia would not prevent him or his successor from doing exactly what he forbade, provided that it 'pays off.' The Vatican will try, perhaps successfully, to drag out negotiations until after the San Francisco Conference of the United Nations in the hope that the united anti-German stand of the Crimea conference will weaken. Meanwhile it will do its best to sabotage the Conference by continuing its attacks on the Yalta decisions and the principles of the Dumbarton Oaks agreement. If it succeeds sufficiently in spreading disunity among the United Nations before or during the Conference and sees the possibility of a future war against the Soviet in the next quarter of a century, it will break off its negotiations with Russia. If it fails in its plot to weaken the unity of the Big Three and undermine their peace plans, it will give diplomatic recognition to the Soviet government and send a papal envoy to Moscow.

In any event Rome will suffer no change of heart. It is eternally wed to

reaction. Even while in diplomatic accord with Russia, it would continue to plot with rich reactionaries and militarists for its destruction, using perhaps Catholic-Fascist Argentina as a center of its intrigues. Its diplomatic relations with Russia might even form an ideal facade for such a conspiracy.

Wordly-wise Jesuits, expert at verbal jujutsu, have already prepared slick explanations of a Vatican about-face in regard to the Soviet, just in case . . . They read like this:

'This is not an accord between Communism and Catholicism. It is merely a necessary political arrangement, a mere *modus operandi*, between one government and another, between Vatican City and Russia.

'The words of Pope Pius XI forbidding collaboration with Communism are to be understood in a religious sense and as such still hold good the same as before.

'Just as the Vatican could give diplomatic recognition to pagan Japan without approving of Shintoism, so it can recognize Russia without needing to approve Communism.

'This gesture on the part of the Vatican shows its deep interest in world peace, as well as in the religious freedom and the spiritual welfare of millions of its children now within the bounds of post-war Russia.'

Personally, we don't feel that, even in the event of a Russian-Vatican agreement, the Jesuit foxes will succeed in trapping the Russian bear. The pillars of Vatican political power in Eastern Europe have always been the rank illiteracy of the masses and the wealth of Catholic, reactionary landowners. Russia with its program of mass education and land partition will gradually put an end to Catholic reaction in Eastern Europe.

## THEY SOFTLY WALK

They are not gone who pass  
Beyond the clasp of hand,  
Out from the strong embrace;  
They are but come so close  
We need not grope with hands,  
Nor look to see, nor try  
To catch the sound of feet;  
They have put off their shoes  
To softly walk by day;  
Within our thought, to tread  
At night our dream-led paths  
Of sleep.

They are not lost who find  
The sunset gate, the goal  
Of all the weary years.  
Not lost are they who reach  
The summit of their climb,  
The peak above the clouds  
And storms. They are not lost  
Who find the light of sun  
And stars and God.

They are not dead who live  
In hearts they leave behind.  
In those whom they have blessed,  
They live a life again,  
And shall live through the years  
Eternal life, and grow  
Each day more beautiful,  
As time declares their good,  
Forgets the rest, and proves  
Their immortality.

—Hugh Robert Orr

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## WAR AS AN INSTRUMENT OF PAPAL POLICY

By J. J. MURPHY

*HIGH-PRESSURE PROPAGANDA has been selling the Pope to the American people as the great champion of world peace—as the spiritual Father of Christendom who stands apart from politics and devotes himself solely to the maintenance of moral principles. European authors and statesmen, such as Count Carlo Sforza, who have had access to the secret archives of their countries, know this to be false. Nor has the refusal of the Vatican to open to the world its historical archives been able to hide what the New York 'Times' openly and rightly called "the profound immorality of the temporal policy of the Church of Rome." This war-making policy of the Vatican has involved the nations in endless intrigues by playing off one nation against another like pawns on a chessboard, as the following article clearly shows.*

**C**LAIMING the exclusive right to be considered the living and infallible representative of Christ on earth, the Roman Catholic church wishes to be looked upon as an essentially spiritual organization solely devoted to safeguarding the moral principles of Christianity. It proclaims to the world its abhorrence of evil and undying adherence to changeless principles as opposed to expediency. It shudders in theory at the slightest defection from absolute right and dramatizes its purity by repeated quotation of Newman's words:

"The Catholic Church holds it is better for the sun and moon to drop from heaven, for the earth to fall, and for all the many millions on it to die of starvation in extreme agony, as far as temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one wilful untruth, or should steal one poor farthing without excuse."

It is on these grounds of divine incorruptibility that the Catholic church demands the right to be an arbiter of world peace at the coming conferences of the United Nations and condemns be-

forehand all decisions that it does not help shape. But since even the worst perpetrators of evil have shouted from the housetops the holiness of their intentions and purposes, no one can quarrel with the public's right to examine the claims of the Roman Catholic church in the light of historical facts. The saying of Christ, "by their fruits you shall know them," still holds good of moral theories and pretences.

### RELIGION OF THE SWORD

Unfortunately for the Catholic church, its historical record does violence to its proud claims. It even lends credence to the accusation that these bold pretences of virtue are but a mask for its political ambitions and intrigues. For on examination, we find that the most immoral practices of the Catholic church are not mere accidents of history but the logical conclusion of its fundamental dogmas. From its basic belief that it is the one and only true church of Christ to whom Christ gave "all power in heaven and on earth," it logically lays claim to supreme authority in things spiritual and material and

condemns all dissenters as enemies of Christ and destroyers of souls. In accordance with this, the cardinal who crowns a new Pope with the tiara pronounces during the ritual these words:

"Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Savior, Jesus Christ."<sup>1</sup>

The Catholic church's right not only to participate in politics but to render final decisions was openly taught by Pope Boniface VIII in an official papal bull, *Unam Sanctam*, which proclaimed the church to be a perfect political society, as superior to the state as the sun is to the moon which merely reflects its light. Speaking of this bull, the Catholic book, *The Vatican as a World Power*, translated from the German by Dr. George Shuster, says (page 197):

"The meaning of the bull ['*Unam Sanctam*'] is contained in these sentences: the spiritual power [the Catholic church] has the authority to establish the worldly power, and to judge it when it is not good; and it is necessary to salvation to believe that all human creatures are subject to the Pope . . ."

Whoever admits the doctrine that the Catholic church is "the continuation of Jesus Christ" and the infallible teacher of his divine doctrines, must logically admit that anyone who dissents from its teachings perverts the truth and sins against the welfare of society. Nor can we quarrel with the statement of *Catholic Encyclopedia* (VIII, 36) that disbelief in the church's teachings is a crime worse than treason that must be stamped out by physical punishment. This is what the Jesuit Cardinal Billot teaches in his seminary textbook on dogmatic theology: "*God not only permits the Church to use force, but*

*definitely prescribes it to her. There is no efficacious remedy against heresies but medieval laws.*"<sup>2</sup>

It follows from this that the medieval Inquisition, established and implemented by the Papacy, is the logical result of Catholic claims to be the "one church outside of which there is no salvation." Of this same forceful defense of Catholic dogma through the Inquisition, Lecky in his book, *The Rise and Influence of Rationalism in Europe* (vol. I, p. 326), says that it "exhibits an amount of cold, passionless, studied and deliberate barbarity unrivalled in the history of mankind."

The right of the Catholic church to punish heretics was not an accidental distortion of its teachings in medieval times. It is still taught in the Latin textbooks on dogmatic theology used today in American Catholic seminaries. The *Holy Office of the Inquisition* is still the most powerful bureaucracy in the Roman Curia. It did not stop inflicting corporal punishment in the Middle Ages, but continued to do so, wherever it could, right into the last century, namely in Spain, Mexico, the Philippines and the Papal States. Heresy was declared a political crime. The *Cambridge Modern History* (XI, 706) notes that in 1850 there were 8,800 "political prisoners" of this kind in the small Papal States alone.

Throughout the 19th century, one Papal encyclical after another was issued to condemn in scathing terms both liberalism and democracy in Belgium, France, Bavaria, Austria, Spain and Italy. This fight of the Vatican against civil liberties extended right down to the present, as is admitted by Catholic statesman Count Carlo Sforza, Foreign Minister of pre-Fascist Italy,

<sup>1</sup> Quoted from the official *National Catholic Almanac* for 1942, page 171.

<sup>2</sup> Quoted from G. G. Coulton, *The Death Penalty for Heresy from 1184 to 1921*, page 88.



in his recent book, *Contemporary Italy*:

"And the new Pope, Pius XI, like Pius X, was not only hostile to ideas of liberty . . . To those who warned him that dealing with faithless and lawless demagogues is always dangerous, he replied: 'I know it, but at least they don't believe in the villainous fetish of liberalism.'"

"A distrust shared in common, a common hatred, constitute stronger bonds than those of common sympathies, and the Catholicism of Pius XI shared one hatred in common with Fascist chiefs—the hatred of political liberty."<sup>3</sup>

#### REPUDIATION OF PEACE

The doctrine that the Catholic church has the right to use physical force to attain its ends holds as true in the realm of international politics as it does in the case of heretical individuals. In other words, the Catholic church approves of war as a means of securing for itself greater political power. In spite of wordy distinctions between a "just" and an "unjust" war, it has never forbidden a single war that might redound to its profit. On the contrary, it has frequently urged on the belligerents or cooperated with them by connivance, open or secret—by the intrigues of Vatican diplomacy or the approval of their Father Confessor. Count Sforza says (p. 56), "Naturally the Bourbons, like the Savoy, violated their constitutions . . . they had confessors to absolve them."

Since the Treaty of Westphalia, which put a legal end to the open political power of the papacy in 1648, the objective of the Vatican has been to continue the counter-Reformation to the point where a re-established Holy Roman Empire would wipe out the last

vestige of liberal, Protestant Europe. The Popes realistically faced the fact that this could be done only by warfare. In our own times they did their best to undermine the League of Nations and sneered at plans for peace. Sforza (p. 205) remarks of Pope Benedict XV in the First World War:

"He long resisted the pressures of those who recommended putting to the service of peace the 'high moral authority of the Holy See.' With his habitual tone of sarcasm he used to reply, 'Authority? Strange that they should talk so much of it . . .'"

As late as May 23, 1920, when he issued his encyclical, *Pacem Dei*, Benedict XV completely avoided mention of the League of Nations as if it did not even exist. In later years his successors used their influence over DeValera and numerous small Catholic nations of Latin America to vote against every League proposal that would have strengthened its authority, such as the boycott of Fascist Italy during the rape of Ethiopia.

Not to mention two World Wars, to which we shall refer later, the horrible Thirty Years' War that devastated Europe is a terrifying instance how the Jesuits instigated continuous warfare for a whole generation to attain their purpose. It is with such uses of war in mind that one must read Rome's reprobation of pacifism. Father Walter Farrell, in his work on the doctrine of Thomas Aquinas, *A Companion to the Summa* (III, 123), lays down the law for Catholics:

"That war, under some circumstances, is justified is not a mere philosophical opinion; a Catholic is not free to embrace or reject it. It is a solemn doctrine of the Church; in fact, time and again through the ages, the Church through Her councils and Supreme Pontiffs, has urged men to wage war."

<sup>3</sup> Pages 338-9. Other page references to Count Sforza are in this same book, published in 1944 by E. P. Dutton & Co., New York. See our list of 'Recommended Books.'

### UNETHICAL SELF-INTEREST

The Catholic church's claim that it adheres at all times to the same moral principles is ludicrous in the light of history. It practices today in its parish banks the very principles of money-lending that it anathematized in the Middle Ages, to give only a single instance. In politics it followed a similar pattern. It never failed to reject a moral principle in matters of politics, if it stood to gain by the deal. Its conservative principles against revolutions, that it championed in Europe throughout the last century in defense of outworn monarchies, were thrown to the winds when it saw in the Franco revolution a chance to overthrow the duly elected regime of a liberal, Republican government in Catholic Spain.

The Vatican has switched back and forth with every wind, according to its own selfish interests and without the slightest regard for principle. In 1874 the papacy forbade Catholics in Italy to participate in democratic government by holding office or even by voting in the elections. Four years later it confirmed this order by the famous *Non Expedit* decree. In 1918 it revoked this decree and cooperated with Father Luigi Sturzo, a life-long priest politician, in establishing a democratic political party, the *Partito Popolare*. Less than 10 years later it cooperated with Mussolini in the establishment of a dictatorship with a church-state union and disowned Father Sturzo by letting Mussolini force him into exile. Now that Fascism has been overthrown, the Vatican is preparing to use Father Sturzo again to re-establish the *Partito Popolare* in one form or another.

In the same expedient way the Vatican first established the *Center Party* in Germany, then double-crossed it under Bismarck. It cooperated with it again,

only to sell it out to Hitler in the early 1930's. Of this latter betrayal, Edgar Ansel Mowrer, former Deputy Director of the *Office of War Information*, in the *New York Post*, of January 30, 1945, tells the following facts:

"In Berlin in 1932 and 1933 I watched with fascinated horror the democratic Catholic Center Party slowly abate its resistance to the Nazis, with Msgr. Kaas, its titular head, slowly yielding to arguments from Rome until the final capitulation to Hitler which opened the door to Germany's attack on the human race."

The way the Vatican sought its selfish ends by double-crossing its own co-workers and its own Catholic political parties is similar to the way it broke its word to nations. As we shall see below, it begged Protestant Germany to be the 'temporal arm' of the Catholic church; when a little while later it felt that it had more to gain by uniting with France and Russia against Germany, it broke its pledge without a scruple. Later, when Germany grew stronger, it reversed itself once more and allied itself with German militarists first by an unwritten agreement, later by a written 'secret agreement' in the Concordat with Hitler.<sup>4</sup>

In the Roman church's immoral policy of expediency there are no real principles, except that 'whatever benefits the church is right.' Michael Williams, ardent Catholic apologist and ranking member of *Catholic Action* in this country, has repeatedly justified the Vatican's alliance with Mussolini and Hitler by quoting the words of the late Pope Pius XI, that he "would negotiate with the devil himself if the

<sup>4</sup> Catholic Wm. Teeling, an intimate of the men who signed the Vatican-Hitler Concordat admits the existence of the "secret clause," in his book, *Crisis for Christianity*, page 128. Its existence is also confirmed by H. W. Blood-Ryan in his book, *Franz von Papen*, page 223.



good of souls demanded such action."<sup>5</sup>

That is about the size of it. The papacy will make a deal with evil men and the most Godless nation, if it thinks it can increase its power by doing so.

This immoral, opportunist principle is the compass of the policy of the Jesuits, whose General, known as the 'black Pope,' controls the Vatican court and bureaucracies. If any one, Pope or cardinal, stands in the way of the Jesuits, he either yields as did Pius IX who changed from a liberal to a die-hard reactionary, or it is just too bad for him. As they drew toward the end of their lives several Popes seemed to regret that they had followed the dictates of the Jesuits, but before they got a chance to mend their ways they passed away, often very unexpectedly. After the death of Leo XIII, his Secretary of State, Cardinal Rampolla, was practically imprisoned in the Convent of Santa Maria. Sforza (201) tells that only one of the Vatican diplomats dared to visit Rampolla where he "lived in solitude and abandonment."

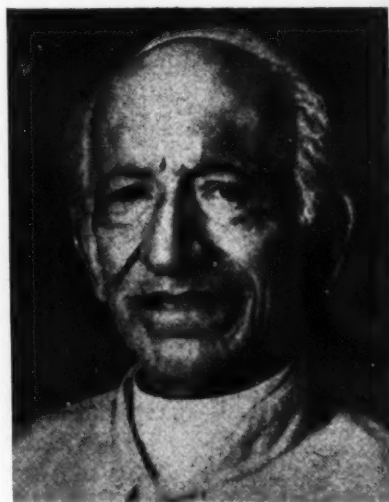
Pope Benedict XV began to veer from support of German militarism when he first took office. With this in mind he appointed a trustworthy friend to the Secretariat of State. What happened to change his policy is clearly implied by Humphrey Johnson in his book, *Vatican Diplomacy* (p. 13):

"Pope Benedict XV chose his old friend, Cardinal Ferrata, to fill the post of Secretary of State, a step that created a favorable impression in France. A month later, Ferrata succumbed suddenly to a painful internal malady, which set in circulation ... the time-honored rumors of foul play."

<sup>5</sup> This quotation is from the N. Y. *Times* of last February 22. Mr. Williams quoted these words of Pope Pius XI also in the Brooklyn (N. Y.) *Eagle* of February 21, 1943.

Count Sforza (343) tells how the late Pope Pius XI had a change of heart shortly before he reached his end, and how intent he was on warning the faithful against the Nazi-Fascists into whose clutches he had delivered them. "*The last two days of his life were devoted to writing a speech . . . intended to tell them that the dangers were equally serious from both sides.*" But he was never given a chance to publish it. Sforza relates that on his deathbed his last words were, "Let me have another day; I have such an important duty to fulfill." Pius XI never got "another day" to publish an encyclical that might have ruined the carefully laid plans of the Jesuits. That was the last that was ever heard of the proposed encyclical.

Eugene Pacelli, the present Pope Pius XII, did not share his predecessor's last-minute change of conviction. "*He has always been known for his strong German leanings,*" Kees van



POPE LEO XIII

"Germany must become the sword of the Catholic Church."

Hoek, his official Catholic biographer, is forced to admit. The wildest Roman diplomat of a century, Pius XII is the apple of the Jesuits' eye. After spending 12 years in Germany and knowing Hitler at first hand, he signed the Vatican-Hitler Concordat with enthusiasm. He has refused to declare it void, and has lived up to its 'secret clause' by striving ceaselessly to effect a 'negotiated peace' for the defeated Nazis and, when that proved hopeless, by pleading for their pardon. As the Patriarchs of the Orthodox church, recently meeting in general council, declared with unmistakable reference to him and his Vatican agents:

"There are the voices of those who call themselves Christians calling for forgiveness of infanticides and traitors. These people expose themselves to the same blame as the Fascists who are drowning in the blood of their victims." (New York Post, Feb. 6, 1945)

#### THE SELL-OUT OF CATHOLIC NATIONS

The following brief review of salient points in the history of the last century will show how the Jesuits and their papal figureheads ruthlessly played politics for their own selfish interests, even to the point of selling out Catholic nations. Never was political conduct less inhibited by thoughts of morality.

The history of Poland is a good example of a Catholic nation held in subjugation for centuries, much to the satisfaction of the Vatican. The Pope's only interest was to use his power over the illiterate Poles as a pawn in his political bargaining with the emperors of Germany, Austria-Hungary, and Russia. In the historical excerpt that follows in illustration of this point, Pope Leo XIII was secretly double-crossing Germany, with which he had an oral alliance, because it was upholding the independence of Italy, while

the Freemasons ruling France had promised him a restoration of the Papal States. The well-known historian René Fülöp-Miller narrates the facts in his book, *Leo XIII and Our Times* (pp. 116-17):

"During the 1880's the danger of a clash between Russia and Germany became an increasingly important factor in determining the course of the foreign policy of various cabinets, and with rare skill Pope Leo XIII at once contributed to use this situation for his own purposes.

"The coming war would have to be fought on the soil of the old Polish kingdom partitioned between Prussia and Russia, and it might be a matter of decisive military importance whether the Poles rose against Russia . . . This depended in very considerable measure on the influence of the Catholic clergy on the Polish people. Pope Leo XIII now gave the Russian Foreign Minister Giers to understand that he might be prepared to use his influence with the Poles in a direction favorable to the Czarist government, and again, as with France, the 'papal card' won the game . . .

"Although the Polish party at the Vatican did everything in its power to prevent the Pontiff from throwing his influence on the side of the Czarist regime, the Pope sent instructions to the Polish bishops [in Russian Poland] that they were to 'impress upon the faithful the duty of obedience to the secular power and of docility toward the ruling authorities,' and to see that no Catholic in Russia entered 'any societies which are working for revolution in the State or for the disturbance of peace and security' . . . At the same time, the 'Curia' did its utmost to cement the rapprochement between Russia and France and to dissipate the mistrust of that democratic Republic which still existed in conservative St. Petersburg."

It was at this time that Leo XIII wrote his encyclical, *Sapientiae Christianae*, to ingratiate the Vatican with democratic France—the same France

that one Pope after another had denounced in the most violent language ever since the French Revolution of 1789. At this same time Leo XIII was vilifying Italian democracy, after forbidding Catholics to even vote in the elections. This policy of the Pope to condemn democracy in one country while praising it in another was as typical of the unprincipled papacy as was his plotting with French heretics and Russian schismatics for the destruction of Catholic Italy, that had at last attained nationhood and recognition by the Triple Alliance. Leo XIII betrayed his native Italy for the sake of gaining political power for the church. Count Sforza tells how "he dreamed of the destruction of Italian unity which, he thought, should be dissolved into a federation of little Italian 'republics' under the presidency of the Pope. He dreamed of a departure from Rome followed by a triumphal return after a victorious war waged by Austria-Hungary against Italy—an idea that Francis Joseph had the good sense to reject." *"The entire political activity of his pontificate was but a long series of efforts which created difficulties for Italian foreign policy, first in Vienna, then, with more apparent success, at Paris."*<sup>o</sup>

After having maintained the cruel dictatorship of the Habsburg emperors for generations over the enslaved Catholic peoples of Croatia, Slovenia, Bohemia and other Slav nations, the Vatican's pretended dismay over the present-day fate of Poland and Lithuania is sheer hypocrisy. How carefully the Vatican cooperated in the enslavement of these peoples is clearly shown from the following passage of a Roman Catholic catechism in use in Austria under

the Habsburgs. It is quoted from Catholic Count Sforza's above-mentioned book, page 64:

"Q.—How should subjects behave toward their sovereigns?

"A.—Subjects should behave toward their sovereigns exactly as slaves toward their masters.

"Q.—Why should they behave like slaves?

"A.—Because the sovereign is their master and his power extends over their property as over their persons."

#### TIE-UP WITH GERMAN MILITARISTS

The loud and shallow praise of democracy now on the lips of the Roman hierarchy looks pathetic in the light of the 'infallible' papal declarations of the last century, which the Catholic church has never retracted. They are summarized by Charles Guignebert, distinguished historian of the University of Paris. In his book, *Christianity, Past and Present*, (p. 452) he says of Pope Pius VII, who re-established the Inquisition in Spain at that late date in modern history, and of Pope Gregory XVI who died a quarter of a century later:

"He seized upon the slightest pretexts to show his hostility to all liberal principles and all ideas deemed 'revolutionary.' He entered special protest against the political institutions of France, which by their guarantee of religious toleration to all, dared to place 'the Holy and Immaculate bride of Christ, the Church outside of which there is no salvation, upon a level with heretical sects and even with Jewish perfidy.'

"Pope Gregory XVI in a document that gives us a foretaste of the Syllabus of Pope Pius IX, the *Mirari Vos* encyclical, declared war (1) upon modern forms of society founded upon liberty of conscience . . . and (2) upon liberty of the press, 'which cannot be sufficiently execrated and condemned,' for by its means all evil doctrines are propagated, and (3) upon liberty of scientific research."

<sup>o</sup> *Contemporary Italy*, p. 84 and p. 100.

A penetrating analysis of the reactionary principles of Catholicism is found in the symposium published in 1941 by a group of well-known American liberals under the title of *The City of Man*:

"In more recent years its *Syllabus of Errors*, the start of a second counter-Reformation challenging the liberal world that has risen from the Reformation and the Renaissance, played into the hands of political and social obscurantism. Its spiritual totalitarianism was exploited as a tool . . . of political and social enslavement."

The great reactionary and militarist power of Europe in the last Century was Germany. Pope Leo XIII was determined to forge a union with it. Kaiser Wilhelm II in his autobiography, *The Kaiser's Memoirs*, (p. 211), says of Leo XIII: "It was of interest to me that the Pope said to me on this occasion that *Germany must become the sword of the Catholic Church.*"

For a while Leo XIII vied with Bismarck in a struggle for power and attempted to double-cross him, as narrated above. Eventually the reactionary principles and love of power they shared in common brought them together. Leo XIII overruled the Catholic Center Party in Germany and forced it to endorse Bismarck's program for the militarization of Germany, known as the Septennate Bill. The flagrant immorality of this deal that spelled war and disaster for three generations cannot be more aptly expressed than in an editorial of the *New York Times* of February 8, 1887, that stated in part as follows:

"All is grist that comes to the mills of Rome. The collision between the spirit of military absolutism and the spirit of Parliamentary liberty in Germany, a contest watched with the deepest interest all over the world, and whose issue will be potent in molding the history of Europe for years to come, is viewed by the Pope merely as

a welcome opportunity to improve the condition of the Roman Catholic Church in Germany."

"One sentence of [Catholic] Dr. Windthorst's address reveals with pitiless and perhaps unintentional frankness the profound immorality of the temporal policy of the Church of Rome. 'The Pope's advocacy of the Septennate Bill,' said Dr. Windthorst, 'was independent of the merits of the measure, and arose from reasons of expediency and from political considerations.'"

"It would be difficult to frame a more accurate analysis of the Papal motives, while at the same time indicating a more sweeping denunciation of the Papal policy. Liberal principles, the right of popular government, the German constitution and its guarantee of Parliamentary institutions, says the Pope, may go to the dogs, if we can secure some further modification of the laws which relate to the Church, and so improve the condition of the Papacy in Germany."



OTTO VON BISMARCK

*The Vatican helped him militarize Germany in 1887*

The agreement between the Vatican and Germany for a counter-Reformation of liberal Europe almost brought about war in 1904. It came a decade later. Emperor Francis Joseph of Austria, ally of Germany and "the most Catholic of all sovereigns," started the world conflict. The satisfaction that the Vatican felt at the declaration of World War I is best expressed by Count Sforza, a Catholic who knows the inner secrets of European politics. On page 186 of his book, mentioned above, he says:

"A legend more tenacious than history was formed, in 1914 and afterward, regarding Pope Pius X's attitude toward the Habsburg aggression toward Serbia. This legend shows Pius X praying and fighting against the outbreak of the war, horrified to see Christianity divided into two enemy camps, and dying of grief at the invasion of Belgium and all the horrors of war unchained. The truth is quite otherwise . . .

"As soon as the danger of war became evident, Count Palffy, Austrian Chargé d'Affaires at the Vatican, several times informed Pius X's Secretary of State, Cardinal Merry del Val, of the intentions and the 'duties' of the Dual Monarchy. The Cardinal's replies were deposited in the diplomatic correspondence of the Austro-Hungarian Embassy, *correspondence that I have seen.*

"In these conversations the Secretary of State spoke expressly in the name of the Pope who, he declared to the Austrian representative, deplored that Austria had not earlier inflicted on the Serbs the chastisement they deserved."

Elsewhere (p. 105) Count Sforza relates:

"It is not strange that the Protestant armies of Germany seemed to Pius X the instrument chosen by God to punish France. When death surprised him on August 20, 1914, he was absolutely certain that nothing in the world could prevent the complete defeat of the French; and in his naïveté he said: 'Thus they will understand that they

must become obedient sons of the Church.'"

Pope Pius X was succeeded by Benedict XV, a hunch-back cardinal who was elected Pope by one vote . . . which he would not have received if he himself had voted for the principal rival candidate. Space does not permit the retelling of how this Pope worked with Matthias Erzberger, German propaganda chief and diplomat, through Msgr. Pacelli (now Pope Pius XII), to carry out German directions to effect a 'negotiated peace.' These details and the treaty drafted by Germany that would have re-established an independent Vatican State are given in an article on the pro-Germanism of Pope Pius XII in the April, 1943, issue of THE CONVERTED CATHOLIC MAGAZINE. The intervention of Benedict XV in favor of Germany is abundantly confirmed in the second volume of the papers of Robert Lansing, secretary to President Woodrow Wilson.

#### CONCLUSION

In the field of international politics the record of Vatican diplomacy is criminal and blood-stained. This is more particularly true since the rise of Fascism and Nazism. For this reason, on February 10, 1945, 1,600 Protestant clergymen of national reputation went officially on record in a statement addressed to the 'Big Three' leaders at the Crimean Conference in Yalta opposing involvement of the democracies in any deal with the Vatican or other church group. They indicted the Vatican's warmongering with the Axis dictators as follows:

"Supporting Mussolini in Italy, Dollfuss and Schuschnigg in Austria, Hitler in Germany, Franco in Spain, and Pétain in France, the papacy has thrown its weight into the scales of the present human struggle on the side of the enemies of democracy."



For the past five years, THE CONVERTED CATHOLIC MAGAZINE has recorded and fully documented the facts of the Vatican's tie-up with Fascism, though at first there were few who believed us. Now that the truth is becoming known, it is not enough merely to stand aghast at the shamelessness of the Vatican's warmongering in the past. All must resist its demand to shape the future of the postwar world, and put an end at long last to the Vatican's activities as a disturber of international peace.



## REAL RELIGIOUS FREEDOM

FEW KNOW and most of these have forgotten that President Wilson in 1919 offered a guarantee of universal religious freedom as Article VII of the League of Nations Covenant, and that it was rejected by the League commission. None of the Protestant democratic nations, which have always guaranteed the fullest freedom of religion within their own borders, could have been responsible for the rejection of this extension of religious freedom to all other nations.

All church members were recently urged by Senator Walter George, of Georgia, to demand inclusion of a like guarantee in any United Nations world organizations. Nor can it be doubted that the United States and all other Protestant democratic countries will be thoroughly in favor of it and will do something to make it a reality. It is a certainty, however, that no such endorsement will be forthcoming from Roman Catholic authorities. "It is absolutely unlawful," declared Pope Leo XIII in his encyclical *Libertas*, "to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, of worship." Only last Christmas Eve, the present Pope Pius XII ap-

provingly quoted from this same encyclical of Leo XIII.

The Roman Catholic church is interested only in religious freedom for Catholics—in both Catholic and Protestant countries. In Catholic countries it demands a *monopoly* of religious freedom for Catholics, insisting that the State lend no aid or protection to any other religion. In Protestant countries, however, it demands, and gets, full freedom for Catholics and the right to propagate its doctrines. Yet Catholic authorities speak as if they believed in religious freedom and pretend that there is religious freedom for all in Catholic-dominated countries such as Spain and Latin America. Theoretically this may be so, but here is how it works out in practice in Catholic countries: If Protestants gather for worship and they are attacked by a mob, the police stand by and watch and say it is none of their business, since the law provides protection only for Roman Catholic churches and congregations. By agreements between the Catholic church and the governments of those countries, private Protestant worship is tolerated, but Protestantism is not permitted to propagate its doctrines. It has no recourse to the protection of the law if interfered with.

It is obvious, therefore, that a guarantee of mere theoretical religious freedom would not be sufficient in the charter of a United Nations world organization. It would have to be what the Roman Catholic church condemns as unlawful: the right "to demand, to defend and to grant unconditional freedom of worship" for all.

**MANY are willing to compromise God for the sake of an institution, but few will oppose an institution for the sake of God.**

## FROM MONASTERY TO CHRIST

BY LUIS FORERO

Converted Franciscan Priest of Cochabamba, Bolivia

*THIS SOUL-SEARCHING STORY from the pen of Luis Forero, formerly a priest of the Franciscan monastery at Tarata near Cochabamba and now an Evangelical missionary to his former Catholic people, speaks the sincerity of a true seeker after truth. Its translation into English follows the original Spanish as closely as possible so as to lose none of the flavor and simplicity of the words in which the author recounts how he came to know the truth and left everything in his former life to embrace it.*

I CANNOT REPRODUCE in a few pages all the details of the struggles in which I took part, not as a mere spectator but as a victim. All the scenes are so confused in my memory that it is impossible to give a perfect picture of them. Nevertheless, I can say that my conversion was the result of conviction. It was not mere reasoning that gave rise to my doubts, but the most elementary of observations. It was the simple reading of the Gospel, and the comparison of the primitive Christian life with what we understand today by "Christianity."

### THE MONASTERY

Every one who has penetrated into the solitude of a cloister has experienced a mixture of strange feeling. The harmonious grouping of Gothic arches, the great courtyards, the profound silence, and the solemn gravity of the building, are enough to suggest to any romantic soul a vision of peace and quiet, of hope and spirituality, which makes one repeat with the poet: "What a restful life—which flees from worldly clamor, and follows the hidden path by which have travelled those few wise men that have been in this world."

Wishing to be one of those "wise men", with the inexperience and naïveté of youth, and filled with relig-

ious romanticism, one day at the age of sixteen I knocked at the door of a monastery. I was immediately admitted. They clothed me with the habit of Saint Francis and I began the monastic life. How beautiful it was at the beginning! Scarcely had I entered the precincts, when I saw a new life springing up in





my heart. I had separated myself from men, and had made in my soul an inner sanctuary where I could withdraw to talk with myself. There were spiritual readings that dealt with the dangers of the world: Chateaubriand picturing the melancholy beauties of a monastery; lives of the saints; astounding penances; portentous miracles. All these were a host of voices, saying continually, "You are a monk; obey blindly; the monk is a corpse, to be led by his superiors to life or death. He has no will of his own. The Superior is God Himself."

I will not stop to analyze this type of religious education, nor to relate the deplorable effects it soon produced in my soul. I only wish to recount briefly what took place within me. Scarcely had I imbibed these medicines than a spiritual lassitude took possession of my soul, which even now I remember with terror. I had no will of my own. A vague fear took possession of my whole being, and my sole desire was to profit by the security that the monastery was offering me. I said to myself, "It must be wonderful to die after such spiritual exercises in which so many indulgences are granted, and to be certain of going to Purgatory, where one may be for no matter how many years, and still have the hope of being saved." For who could be sure of salvation in any other circumstances? We were told of many persons who had lived most holy lives, but in their last hours, because of one vain thought, had been condemned for eternity; of others who did terrible penances but because of self-will had also been condemned. No one could be sure of salvation. Even saints and those predestined to glory had in their last hours passed through terrible combats against the enemy who tried to snatch away their souls, and many succumbed.



**Former Franciscan Priest Luis Forero**

These thoughts which engendered in me a desire to flee away to the woods, if that were possible, there to be free from sin, seemed to produce no effect whatsoever in my companions in the monastery. They were so accustomed to them that they seemed quite natural. To them, condemnation and salvation were one and the same thing. They had heard so often the terrible words "condemnation", "Purgatory" and "salvation" that they ended by becoming accustomed to them. Not one of them was in any degree exemplary. They maintained all the appearances of a well-feigned saintliness in the pulpit, in the confessional, while saying mass and before the public, so that no one guessed what was taking place within.

Then came the years of philosophical and theological studies: youth and a

little happiness; Saint Thomas and Scotus alternating in philosophical arguments. Ecclesiastical history, the cleanest possible, some blots that only confirmed the divinity of the Catholic church. Canon law, which must have the preferred place in the life of a priest. Then, my fellow students: some enthusiastic, some cynical and reserved, some jovial and worldly-minded. In all, it was a life of happy ignorance.

On this followed my ordination to the priesthood, with all its consequences. A fuller life, freer and more comfortable, in which the acquirement of the title 'Reverend' gives one a passport to liberty. Now one could smoke, drink wine, witness scandals and take part in them, be engulfed in that current, be carried along by it, and finally suffer shipwreck and die. That is life in a monastery!

#### THE CEMETERY

Have you ever entered a cemetery? What peace one finds there! It is a valley of solitude with its own inner language, a mysterious flower garden that weeps with us. The wind passing through the needles of the thick pine groves seems like a cry from beyond the tomb inviting to prayer. The long line of forgotten tombs and beautiful monuments calls up mysterious cities of far-off lands. Externally it is all most beautiful. But let us leave the dreams and poetry for a moment. Let us return to reality. Let us open one of those tombs. What is it that we see? Rottenness and worms, stench and dead flesh, broken vessels and cold faces. Let us penetrate farther, into the inner vaults, where no one has entered. Piles of bones, skulls, disease, corruption, all that is horrible massed together to give us the personification of the hideous.

Here is a likeness of the Roman Catholic church and all its institutions.

Who does not admire the grandeur of its ceremonies, the perfume of its incense, mingled with the polyphonic music of its cathedrals, the golden tiara of the Pope, the diamond-studded crosses of the bishops, and the architectural majesty of the monasteries? But enter a little way inside. Study its Church History. Go into the monasteries. Find out what is inside the priests. Study its laws and the conclusions of its dogmas. Then you will see all around you ill-will and hypocrisy, simony, crude vices, the black story of many popes, the cruelties of the Inquisition, the practice of confession and celibacy.

All this corruption, all this moral depravity, is the result of the dogmas taught by this church. Remember this. For it would be useless to say that the corruption which we see is only in Bolivia, or that it is independent of the things received as truth in this church. Its conceptions of the sacraments, its invention of dogmas, its Purgatory, its teachings about the two classes of sins, its indulgences, its conception of grace, its confessional and its celibacy are responsible for the historic evils of the Roman church. Its priests have put heavy burdens on the shoulders of so many, and they themselves do not touch them with the tips of their fingers. For the sake of indolence and power they have knowingly deceived those whom they teach. They have conspired to keep the masses in ignorance of the Bible, in order not to lose power and authority over them. This is the reason they hate the Protestants so fiercely. They belittle the Bible, and snatch it from the laity, for they know that those who read it soon shake off the Roman yoke.

I offer no excuse for the bitterness that pervades these pages. I have been a priest and have taken an active part



in this catastrophe of souls, and I owe a debt of restitution for the damage caused. For that reason, when I now remember the singular favor the Lord has shown me in taking me out of that valley of death, I cannot find words to express my gratitude. By recounting briefly the painful process through which I had to pass before arriving at the truth, I hope to give some light to those of good will who may wish to free themselves from that darkness and enter into the true way of the Lord.

#### THE RESURRECTION

How often in the silence of the night my complaints were lost in the infinite. My soul set forth cries that should have reached the heart of God. I was hungry and thirsty for an inner renewal, for a friendly voice to speak to me and tell me to arise. I believe this must have been the beginning of the later blessings. When a soul, recognizing its miserable state, looks on itself with horror, and feels a hunger and thirst for righteousness, and wishes that some superior being raise it up, God does not make it wait, but comes at once at the call. So it happened. Little by little the darkness that covered me began to pass away. There came an increase of

light, which for many days oscillated between hope and fear.

One of the days when I felt most oppressed with the heaviness of my life, I was walking through the streets of Cochabamba. Suddenly I saw in a window a text from St. Matthew, with these words: "*Come unto me, all ye that labor and are heavy laden, and I will give you rest,*" and those others from St. John: "*The blood of Jesus Christ, His Son, cleanseth us from all sin.*" I passed the house indifferently, being accustomed to read such texts in houses of the Protestants, against whom I was prejudiced. But as I walked on, I noticed that those words had been so strongly engraved in my mind that I was repeating them over and over without realizing it. I had read those texts many times, and had preached on them; but they had never produced the impression that I now experienced in my soul. Was it the state of mind in which I happened to be? Was it perhaps a momentary emotional impression? I do not know, but it is certain that I felt myself imperceptibly drawn to the One who had uttered such tender words. But the place where I had found them was the house of an Evangelical mission.

The readjustment of my ideas was a painful process. Could it be possible



that the Evangelicals had something divine? Why had I felt that spiritual relief at their house as I read those verses? There were times when I saw things clearly, but I recoiled from them lest I bring a curse upon myself. The weeds of error were deeply rooted, and the teachings of my childhood had entered into the inner recesses of my soul. I began to doubt. Could it be that after all the Catholic church was not the true church? Nevertheless, truth was truth; facts could never be aught but facts. Although I had never studied the Bible profoundly, I was convinced that the interminable ritual and the teachings of the Catholic church were unknown in the early Christian church. Peter and his companions were simple fishermen and carried the Gospel to the world with equal simplicity. In the midst of these doubts, I kept on remembering those words I had come across by chance, and it was a relief to recall them to mind when I felt downcast. For several days I set myself to study the Scriptures to find the teachings and practices of my Church, and they were not there. Where were they, then? In the tradition, came the reply from the Catholic apologists. But tradition was the work of men, and tradition degenerated enormously. With tradition as a pretext, my church had taken from other religions a mass of dogmas that were unknown at the time of the apostles.

Slowly a certainty took possession of me, which moved me like a powerful hand. The Catholic church was apostate, and corrupted. It was a gigantic system of power which developed through ages of darkness and superstition. I compared the Popes of Rome, their thrones and power, with Christ who refused to be king, and had declared that His Kingdom was not of

this world. I compared the way of worship in my church, with its images, holy water, candles and vestments, with the simple practices of the early church. I recalled the fact that Christ washed His disciples' feet, and that the Pope demanded of his followers that they kiss his! Even before I had consulted the Bible on this point, Rohrbacher had already made my confidence in the Papacy waver by his unintentional revelations of the private lives of some of the Popes, with the shameful intrigues to which they owed their election. The Pope, chosen by the Holy Spirit! What an absurdity, when gold, violence and even murder have so often been the steps which carried them to the throne! Think of the Holy Spirit selecting a Borgia!

The Founder of Christianity was gentle and pure. He forgave His enemies, and taught His followers to do the same. He cursed no one, not even those who did not follow Him. The Church He established was simple in form, and its ministers were from the humblest class. In His service they went forth into the open air, and taught the people by the waysides. Often He was weary with His journeys, and slept under the skies by night. He had no system of sacraments and laws; all He taught was the new commandment. There was no Pope, no cardinals, no mass, no confessional, no celibacy. His preachers were humble and did not claim priestly power to bind and loose. They gathered the poor around them and taught them. What they taught is found written in the books that these ardent defenders of the faith gave to the world. And those Evangelicals, in whose house I had seen those beautiful verses that filled my soul with joy, were working the same way. Often I had seen them preaching in the open air the

pure and simple Gospel of the Lord Jesus Christ, and I was sure that their meetings had the character of the primitive Christian churches. Would not this explain that peace and spiritual relief that I felt, just in remembering those verses? This was perfectly clear to me. God was calling me by His Word, and I must obey God before men. I had to choose between two parties. On one side stood the Lord Jesus, inviting me to forsake sin, and putting into my soul the fragrance of immortality. On the other hand, the Catholic church threatened me with a great curse if I left her—and with the stake and torments if it had been in her power. But Christ triumphed by His grace, and even now I have not fully emerged from my astonishment at the memory of it.

The following day I went to the Evangelical mission. I knocked at the door. There came out to receive me a girl who showed no astonishment whatever at my presence. It seemed to her quite natural that a priest should come there, and with a gracious gesture, and a smile that showed the greatest sincerity, she showed me to a sitting room. There I saw my first Evangelical. He was a tall, slim gentleman, in whose face there was reflected goodness, and the lack of all sham and suspicion. He came toward me, extending his hand with a brotherly smile and inviting me to be seated. For a moment I remained silent, looking at him. It was evident that these men were different from others. They were not alcoholics, there was in them no deceit nor suspicion. There was candor in their faces, and something that made them likable and attractive at first sight.

My first thought was to inquire about the meaning of the words that I had read in the window, but I refrained. How could I, a priest who taught the

#### LUIS FORERO



NOW A PROTESTANT EVANGELIST IN  
COCHABAMBA, BOLIVIA

people, be ignorant of the meaning of those words? Shame and pride prevailed. And yet I was ignorant about them. I knew that they had produced a strange effect in me, but I did not know why. So I limited myself to thanking him briefly for the courtesy he had shown me, and asked him if he were the person with whom I could discuss an intimate matter of conscience. He understood me at once, and told me that he would serve me in such an important matter with the greatest pleasure. But he modestly gave me to understand that he was not the person, and gave me the address of the Director, to whom I could go with entire confidence. I took my leave, thanking him again, and as he took my hand he gave me a penetrating



and significant look, the look of an apostle who wished to cast light on my path.

I stayed away from that house for some time, but the load I was carrying continued to crush me; an unseen weakness took possession of my body, and boredom with life began to overcome me. For some time I struggled against these ideas, till I remembered those words, that look, that love, and the load was lifted a little, my restless soul was quieted, those black clouds were dissipated, the dark door opened and allowed me to cast a look full of hope beyond the shadows of my tomb.

At length I went to the house of the Director of the Mission. It was a new surprise. The new Evangelical who stood before me was the Director of the Bolivian Indian Mission. What is it that made those men so attractive? That calmness, that serenity that appeared on the outside, were they not the reflection and the proof that their souls were immersed in an ocean of peace? No doubt, no suspicion, no shadow of malice found a home in those hearts fed daily from the Word of God. One could see from the first instant that their souls lived in another sphere, different from ours, and for that reason had better knowledge of the human heart than most of the spiritual fathers I had known. Immediately I opened my heart to him with complete confidence. I depicted my situation and the anguish of soul of which I was a victim. I let him know of my efforts to be good, and how they had all been in vain; the air I breathed, and my doubts about my church and its endless dogmas; how from the first instant in which I had read those blessed verses on the door of his mission I had felt drawn by them.

Immediately he understood me. Opening his Bible he asked me what I

believed about salvation. I told him that according to the Council of Trent I could not be sure of my salvation, and much less of my justification; that my salvation depended on my good or bad works, and that I was sure that I would have to expiate in Purgatory a long chain of sins. Then he read me John 3:36: "*He that believeth on the Son hath everlasting life*", and asked me what I understood by that. I knew that faith in Jesus Christ was necessary for salvation, but not to such an extent that I could be justified by faith alone. I replied that indeed faith in Christ saves, but only when accompanied by good works. "Well, then," he said to me, "what idea have you about your own case?" I would have been a hypocrite if in that moment I had said that I had any good works. I was thoroughly convinced that all the efforts I had made to be good were useless. I answered that I was convinced of my lost condition. "A good sign!" he answered, and read me Acts 13:38-39: "*Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*" He showed me at the same time that in no part of the Bible is there any doubt about the justification and salvation of the believer, explaining to me that all our righteousness, our best deeds, such as almsgiving, good works, etc., are filthy rags; but in Christ every believer is made spotless and perfectly righteous, and that we can do nothing to improve on the work of God. He read Romans 4:5: "*But to him that worketh not, but believed on Him who justified the ungodly his faith is counted for righteousness.*" Also 2 Corinthians 5:21: "*He hath made Him*

to be sin for us, who knew no sin, that we might be made the righteousness of God in Him", explaining how all my sins had been nailed to the cross, and that I did not have to pay another debt for my failures, but only to recognize and accept that great marvel that God had performed for me. Then he explained to me the doctrine of the spiritual new birth, by means of John 1:12: "But as many as received Him, to them gave He power to become the sons of God, even to them who believe on His name", giving me a clear idea of the new life, and describing the immense blessings of the life in Christ.

That is about all I remember of that interview. But how can I express the multitude of fleeting sensations that I felt at that time? The clamor of passions, that ceased as if by a charm; my sins that were whisked away like dry leaves; Jesus who was coming toward me, to bind me to Him with everlasting cords; the wounds made by sin slowly healing; the tones of that man, who caught fire as he went on explaining those mysteries; the clarity with which I perceived them. All this seemed so strange to me that I needed all my strength to convince myself that it was real. And then, the entrance of those truths into my soul. Hungry and thirsty for infinite love like that, I then saw such love lifting it softly and tenderly to a willing acceptance of those truths, and from acceptance to faith, and from faith to peace; and from peace to joy, a joy mindful of that beloved One who accomplished such wonders for the sinner.

The rest has been very easy. I had no doubts nor troubles nor difficulties in leaving my monastery. I have quietly resigned myself into the arms of my Lord. He has sustained me until now, and I am sure that He will sustain me until the last moment of my life. I



This Bolivian Indian has just been in to have his image repaired and freshly painted. It is then blessed by the priest and the Indians hold an idolatrous feast in its honor, believing it can bless them and answer their prayers.

—Picture taken in Independencia, Bolivia

have not suffered, as others have, the uncertainty of the future, nor persecutions. From the first day I received Jesus Christ, I have had the hidden joy and inner peace which make me look at life with complete serenity. And my only desire is to do the will of Him in whose arms I rest.

#### NEW BOOKLET

WAS PETER POPE? by James D. Bales. The whole structure of the Roman Catholic church rests on its false claim that Peter was the first Pope of Rome. The author of this splendid work completely shatters this claim and leaves no further room for argument on the point. Price 35c a copy—4 copies for \$1.00.



## THE PASSING SHOW

P. J. WHELAN

► **HIMMLER**, "the Hangman," together with Mussolini appealed to their friend the Pope to intercede with the Allies for a conditional peace for Germany early in March, according to a dispatch by Helen Kirkpatrick from Paris to the Chicago 'Sun' on March 19. Both Himmler and Mussolini are Roman Catholics and the Vatican Concordats with their Nazi-Fascist regimes still remain in force.

► **SO VIOLENT** have been the attacks by the Vatican newspaper *Osservatore Romano* on the Yalta decisions regarding Poland that this mouthpiece of the Pope has been facetiously renamed *Osservatore Polacco* in Rome, a wireless dispatch to the N. Y. *Times* reported last March 13. The *Osservatore* goes so far as to say that Poland was better off under the "occupying authority," that is, the Nazis, than under its present Lublin Government.

► **A BILL** under consideration by the New York State Legislature would amend the State Education Law "by providing that parochial schools of all denominations may participate in the distribution of free textbooks for use of pupils in such schools." The bill is endorsed and recommended to its members by the Allied Printing Trades Council in a special bulletin.

► **A REPORT** in the N. Y. *Times* of March 8 accused that the British press accused the Vatican of hiding Fascist General Mario Roatta who escaped from Regina Coeli prison during his trial. The Vatican denied the charge.

► **THE BITTEREST ATTACK** against the Big Three's Yalta decisions on Poland was published in the Jesuit Magazine *Civiltà Catholica* in Rome on March 4, according to a Rome dispatch to the N. Y. *Times* of March 5. The report adds that it is admitted in Vatican circles that the subject "could not have been treated so frankly without preliminary consultation with higher Vatican circles."

► **EX-RABBI** Israele Zolli of Rome, who recently became a Roman Catholic because of money difficulties with his congregation, was forced to take refuge in the (Jesuit) Gregorian University because of the hostile attitude toward him of his students at (the State) University of Rome. According to a dispatch from Rome of February 28, published in the Brooklyn Catholic 'Tablet' of March 3, "Dr. Zolli received a hostile, whistling reception from his students at Rome University and was unable to give his usual lecture on Semitic literature." The 'Tablet' stressed the fact that "only a small minority of the students were Jewish."

► **IN THE DEBATE** in the British House of Commons which ended in an overwhelming vote of confidence for Churchill's report on the Big Three's plans drawn up at the Crimea Conference on February 28, Foreign Secretary Anthony Eden summarized the whole problem between Russia and Poland as "a religious issue." "In truth," he stated, according to a report from London to the N. Y. *Post* of that date, "the religious issue in that area is far older than the national issue, and it is that which lies at the root of much of the feeling."

► **THE NAZIS** want to swap King Leopold of Belgium as one of 250 hostages for a guarantee that an equal number of Nazis are granted protection in neutral countries, such as Spain, Portugal, Ireland or Vatican City, according to Paul Ghali in a dispatch from Bern to the Chicago *Daily News* on Feb. 28. The deal is being negotiated by the Pope, who is using Jean Marie Musy, former President of Switzerland, devout Catholic and notorious pro-Nazi, as go-between.

► **THE FIRST DAY** of the Chapultepec conference in Mexico City 'Nacional,' official Mexican Government newspaper, devoted a whole page to an open letter signed by the Federation of Welfare Organizations for European Refugees calling on the conference to sever relations with Franco Spain, according to the N. Y. 'Times' of February 24. It charged that underground sources in Spain had disclosed that "1,600 anti-Franco Spaniards were executed in the latter half of 1944, 26,000 more were awaiting execution, while 200,000 were in jails for political reasons."

► **THE CATHOLIC PRESS** of Three Rivers in Quebec, Canada, recently published its population figures in the following manner: "162,150 Catholics; 2,860 heretics [Protestants] and schismatics; 150 Jews and 245 other unbelievers." Incidentally, Three Rivers, which is thus 98% Roman Catholic, is on record as being the most unsanitary city of Canada, with the highest infant mortality rate of any city in the world. Further statistics show that it has 210 secular and 81 religious-order priests; 57 seminarians; 365 teaching Brothers and 1,345 nuns.

► **A GERMAN LUTHERAN PASTOR**, according to the Federal Communications Commission on February 27, broadcast from Moscow to the German people that "there is no need to be frightened because of the occupation of Berlin by the Red Army." He declared that further resistance would be a "sin."

► **"CRITICISM OF RUSSIA** is seldom heard in Britain now except in the Catholic press," according to a London *Reuter* dispatch in the N. Y. *Post* of March 6. A week before, the Roman Catholic hierarchy of England addressed a warning to the British cabinet against what it styled "the murder of the Polish nation."

► **MAJOR GENERAL WATSON**, President Roosevelt's military aide and White House secretary who died aboard the President's cruiser homeward bound from the Crimea conference, was a Roman Catholic. He was buried in Arlington National cemetery after solemn requiem mass in Washington, D. C.

► **TWO** of the three Regents named to act for King Peter of Yugoslavia are Roman Catholics, according to the N. Y. *Times* of March 7. They are Dr. Ante Manditch and Dushan Sremec. The third, Dr. Srdjan Budisavljevitich, is a member of the Orthodox church.

► **MARSHAL TITO'S** Yugoslav Partisans have arrested and imprisoned Msgr. Pietro Dolmo Munzani, Roman Catholic Archbishop of Zara, according to a Vatican dispatch to the N. Y. *Times* of March 8. He was charged with having aided the Fascists in Dalmatia.

► **HEDDA HOPPER**, Hollywood columnist who wants to see a good Protestant movie to counteract the flood of Catholic propaganda pictures, is anxious to see someone take up MGM's offer of \$125,000 for a religious story about a Protestant church. *The Lutheran Witness* suggests a movie story of the Life of Martin Luther, but rightly fears that "the Roman Catholic censorship would write its veto over the title page of the script."

► **A PAID ADVERTISEMENT** of the Knights of Columbus Information Bureau in the St. Louis *Post-Dispatch* of last December 17, attacked "the Bible as the sole guide in all matters of religious belief," and called it "the book of disunity."

► **BULGARIA**, recently freed from Axis rule, plans some outstanding social and religious reforms, according to the New York Times of last September 18. Chief among these reforms are: equal rights for women, separation of church and state, freedom of religion, and the legality of civil marriages.

► **A CATHOLIC PRIEST**, Rev. Dr. Max J. Metzgar, was recently slain in Meltingen, near Augsburg, Germany, according to a *Religious News Service* dispatch from Geneva of last November 7. It is significant that he was "a leader in the movement for better understanding between Protestants and Catholics." Familiarity and intercourse with Protestants are strictly forbidden to Catholics by orders from Rome, and one of the benefits expected from Nazi-Fascist regimes by the Vatican was a check upon the growing influence of Protestantism on Roman Catholics in European countries evident after the First World War.

► **IN CONTRAST** to the Vatican's plea for forgiveness for Nazi war criminals, both the bishops of the English church and the Patriarchs of the Orthodox church have demanded that they be brought to trial and put to death. In the House of Lords on March 20, Dr. Cyril Garbett, Archbishop of York, declared that Hitler, Himmler and other high Nazis should be put to death on the spot. "It would, of course, be much more pleasant for me," he said, "to plead for mercy, but sometimes justice has to take precedence over mercy, just as righteousness has to take precedence over peace."

## THE EDITOR'S MAILBAG

### APPRECIATIVE

A Lutheran pastor writes:

"Of all the reading that I do during a month in a multitude of periodicals, yours stands among the most enlightening and informative. Your courageous and bold stand merits wider support. I am enclosing check for five dollars, three of which are to renew my subscription for the coming year, the other two to cover cost of sending back copies to the list of persons named below."

—C. H. Zeidler, Appleton, Wis.

\* \* \*

A PHILADELPHIA reader who witnessed the event writes:

"Last Sunday (March 3) at the Morning Cheer Victory Center and at the 10th Presbyterian Church, Jack Wyrzten of the Word of Life House and some of his helpers from New York were in our midst. At both services Patrick O'Gallagher, Lieutenant Commander of the Merchant Marine and a former Roman Catholic, gave his testimony and told of his acceptance of Bible truth and Evangelical Christianity."

—R. G.

\* \* \*

### MIXED MARRIAGE CONTRACTS

"I NOTE in the January issue of your magazine that a weak-kneed Protestant judge has held a pre-nuptial mixed-marriage agreement a binding contract, and it prompts me to relate the facts of my experience: Fifty-one years ago I fell in love with a fine Catholic girl from a home that was a rendezvous for visiting Catholic priests. But when we went to be married before the priest, on September 28, 1893, in the presence of both our parents and relatives, he placed a paper before me to sign and explained that it meant I must bring up any children of the marriage as Roman Catholics. I refused to sign, and we went

and were married before a Justice of the Peace. We have been blessed with six fine children, all of whom now hold responsible positions.

"I hope my experience may encourage others to assert their rights, and those of their children, to religious freedom and to life, liberty and the pursuit of happiness.

—A. J. Z., Two Rivers, Wis.

\* \* \*

### WISE WARNING

WARNING the Anglican church, of which he is now a clergyman, of the danger of appeasing the church of Rome, the Rev. J. Hugh Farrell of College Station, Texas, a former Roman Catholic priest, recently wrote the editor of *The Living Church* as follows:

"As a former Roman priest I can state with some degree of authority that union between the Anglican church and the Roman church is not only unthinkable but absolutely impossible. The Roman church fully realizes that the day is rapidly approaching when not only will it have political control of both England and the United States, but also spiritual control, with strict application of Roman Canon Law with regard to the religious exercises of people differing from it."

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